

Clerical Fascism In Mexico

by

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CLERICAL FASCISM IN MEXICO

By J. J. MURPHY

THROUGHOUT Mexico's history the Roman Catholic church succeeded in protecting its fabulous wealth by keeping dictator governments in power. In a speech at Guadalajara, Mexico, on February 24, 1942, Governor Barba Gonzalez gave an historical survey of the church's fascist domination of Mexico:

"I see nothing strange in making these charges of pro-Axis activity against some members of the Mexican Catholic clergy, because our history shows clearly the miserably traitorous conduct of the majority of the directors of this religious institution. We have not forgotten the Church's excommunication of Father Hidalgo in the War of Independence against the Spanish Crown. We remember, too, the solemn reception given by the clergy and other big landowners to the French invaders and the so-called Emperor Maximilian. More recently we have seen the meeting of the bishops and archbishops held in this capital in 1926, when they adopted the famous 'religious boycott' which started immediately an armed revolt which caused the nation so many lives, so much blood and money . . ."

After the execution of Emperor Maximilian in 1867, President Benito Juarez, who had been forced out of office by the papal-inspired invasion of French imperial soldiers, was again elected by the people.¹ But this time the democratic government was overthrown by a church revolt, headed by Porfirio Diaz, a former student for the priesthood. General Diaz ruled Mexico with an iron hand, sold Mexico's natural wealth to foreigners, seized the Indians' lands and gave them to political favorites and church institutions. He was

loaded with praise and decorations by the Vatican.

Throughout the Diaz dictatorship, the Roman Catholic church worked hand in hand with Imperial Germany in exploiting Mexico financially and politically. "There was the German Hugo Scherer, intimate of Limantour, Diaz's Secretary of the Treasury. He had become connected with money in many countries and, with much pomp, embraced the Catholic faith. Through his hands had passed much of the European capital that had gone into government loans—Church money, some believed, directed from Germany through its powerful *Catholic Party*, with the encouragement of the Kaiser, and funneled into Mexico for reasons of *realpolitik*."²

After the crushing rule of Diaz ended, Francisco Madero, a democrat, was elected President. He was assassinated by the bandit Huerta, who seized the Government. The Catholic church celebrated the death of democratic government by the ringing of bells and the singing of *Te Deums*.³

THE REVOLUTION

The period of the Revolution in Mexico started in 1910. Indians and mestizos who comprise the overwhelm-

¹ *The Papacy in the 19th Century*, by Friedrich Nippold, pp. 349-354, describes how Pope Pius IX plotted with the Hapsburgs for the overthrow of Mexican democracy.

² *The Wind That Swept Mexico*, by Anita Brenner, p. 13.

³ Anita Brenner, *op. cit.*, p. 31.

ing majority of Mexico's 20,000,000 inhabitants were landless and utterly impoverished. The total wealth of Mexico, except a tiny fraction, was held by a small clique that amounted to only 3 per cent of the population, mostly churchmen and absentee landlords.

The Mexican Revolution involved ten years of civil wars and another ten years of further struggle. Although it was not until 1934 that the solution of the serious land problem was undertaken, the fight against illiteracy began in the 1920's, in spite of vicious opposition on the part of the Catholic church.

Overcoming illiteracy in Mexico, where only a small part of the population could read and where 50 Indian dialects were still in use, was the first objective of the Revolution. The anti-democratic schools of the Catholic church, run at huge profit for the exclusive attendance of the children of wealthy parents, were closed down. Free public schools were opened by the Government even in the rural districts. The church, enraged because it lost its monopoly on education as well as its profits, condemned the public schools on the grounds that they were co-educational and 'Communistic.'

In January, 1926, the Catholic church in Mexico denounced the Constitution because of its religious and educational provisions which curtailed its political and financial power. *Six months later the hierarchy, led by Archbishop Diaz, acting on instructions from the Vatican, gave the signal for armed revolt by issuing an interdict that closed all churches and forbade the clergy to hold services.* The Clerical leaders further aroused the fanaticism of the Indians against the government by burning many of their churches. A Catholic 'army of revolution' was formed. Its members were called *Cristeros*, that is, 'Christ-ers.' Armed by church agents, they drenched

Mexico in blood, concentrating on the murder of school teachers. In the course of this Catholic insurrection, President Obregon, one of Mexico's ablest administrators, was murdered on July 7, 1928, by José León Toral. Brenner (p.79) relates the following facts about the assassin:

"... he was a member of a terrorist group that decided that Christ the King required the sacrifice of someone's life [his own] in exchange for Obregon's. A nun and a zealot, leaders of the group, were banished to a prison island."

The most fruitful years of the Mexican Revolution were the six years of Lazaro Cardenas' presidency, starting in 1934. Cardenas, a mestizo, is a socialist of high moral principles. He turned the notorious "Foreign Club" into a children's school. No political opponent, except the Clericals, ever attempted to belittle his character. Even open-minded capitalists spoke well of him. For instance, Alfonso Rivas, sub-director of the Transport Bank in Mexico, said of him:

"My hat is off to Cardenas. Although I am a conservative and don't see eye to eye with his policy, when a man will refuse a bribe of 350,000 pesos which was offered him ... he commands respect. His greatest weapon is his honesty."

The most critical issue facing Cardenas and all Mexico was the land problem. Mexico is essentially an agricultural country. Fully 90 per cent of the families living within its 1,000,000 square miles did not own a foot of land. For generations they had been clamoring and agitating for land reform. Millionaires owned enormous farms, controlled the scanty water supply, left much of the land unirrigated and untilled, and used the half-starved Indians as serfs.

Cardenas' plan, which he faithfully carried out as far as possible financially, was to appropriate in the name of the

government part of the unused acres of enormous estates, irrigate them and divide them among the undernourished Indians, teaching them to farm in a modern, scientific way.

During his presidency, Cardenas distributed 45,330,119 acres of land to 1,020,594 heads of impoverished Indian families, thus furnishing a means of subsistence to several additional millions of dependents. Government agents and agricultural experts supervised the cultivation of those new farms, settled disputes and helped in the marketing of the produce and the distribution of profits.

WAS THE REVOLUTION COMMUNIST?

The Jesuit propaganda mill in every country manufactures a Communist scarecrow to justify a Clerical counter-Revolution. To this end, in Mexico, land distribution, public schools, unions, Cardenas, and everything connected with the Revolution were branded 'Communist.' The Knights of Columbus within the space of a few years spent \$3,000,000 to foister this calumny of Mexico over on the American public.

In order to expose more effectively Catholic untruths about the Mexican Revolution, frequent references are made throughout this article to two new and authoritative books, which are, however, distinctly anti-Communistic. Anita Brenner's book, *The Wind That Swept Mexico* was criticized by *The New Republic* of May 31, 1943, as being strongly prejudiced against Communism. As to Betty Kirk's book, *Covering the Mexican Front*, former U. S. Ambassador to Mexico, Josephus Daniels, in his introduction to it commends her for her knowledge and fairness, but reproves her for using the term "Communist" too loosely and applying it to persons in no way connected with the Soviet ideology. Her

dislike of the Communists is an open secret.

Perhaps the most authoritative statement on the 'Communism' of Mexico is that of ex-Ambassador Daniels himself. He speaks from his years of experience in Mexico during the presidency of Cardenas:

"Most people called Communists in Mexico ought rather to be called protestants-against-the-status-quo They are, like the Irish when they first landed in the United States, 'agin' conditions they deem unjust, rather than favorable to any particular ism."⁴

To call Cardenas a Communist is a deliberate distortion of known facts. On February 20, 1940, while still President, he declared in a public speech before the state legislature at Guerrero: "In Mexico there is no communist government. Our Constitution is democratic and liberal, with a few moderate traces of socialism which affect land ownership . . ."

Cardenas' actions prove that he was in no way pro-Soviet. He even gave refuge in Mexico to the loud-mouthed but impotent Trotsky who hated Stalin and was in turn hated by Russian Communism. Moreover, in 1939 and 1940 when Communists of all types were denouncing the imperialism of Great Britain and the United States, President Cardenas spoke frequently and openly in favor of the democracies.

The Catholic claim that the Mexican Revolution is Communistic is absurd for the simple reason that it started long before Communism. This same argument holds good against Catholic clamorings against the Mexican land appropriations. The seizure of a fourth or sometimes a third of over-

⁴ *Covering the Mexican Front* by Betty Kirk. Introduction by Josephus Daniels, page XIV.

large estates for the sake of public utility "to provide necessities for the population" was carried out according to Article 27 of the Mexican Constitution. This article was taken almost word for word from the famous *Plan of Azala* drawn up years before the rise of Communism.

The fact that on occasions the land given out by Cardenas' government was a large plot that was deeded over to a whole Indian community gave Catholic propaganda a much-sought pretext for condemning it as Communistic. The real facts of the case are that much land was given out in small lots to individual Indians. On other and more publicized occasions, because of the nature of the soil and of the crops to be raised on it, private small-scale gardening would have been impractical and wasteful. Such was the case in the Laguna district where it was advisable to raise cotton. Moreover, it must be remembered that joint ownership of land by Indian communities is their centuries-old practice. Right up to the time of Diaz' land-theft, many communities and tribes held their land in that way. It must also be noticed that in the joint-ownership tracts of land allotted by the government to the Indians, each individual was paid in direct proportion to the amount of work he did. This procedure is the direct opposite of Communistic theory.

If one believes Catholic propagandists, the Catholic church in Mexico was mercilessly persecuted under President Cardenas. New and first-hand disproof of such claims is found in the witness of Betty Kirk (p. 132) who was a correspondent in Mexico during those years:

"Despite many published reports to the contrary, the Church was not persecuted under Cardenas . . . On June 2, 1938,

when new riots occurred as Catholics tried to reopen a church [in Tabasco, the most anti-Catholic state in Mexico] Cardenas instructed the local authorities to repeal existing anti-Church laws and replace them with new legislation, permitting a sufficient number of priests to serve the community, in accordance with the Constitution. He deplored the clash as unpatriotic and reminded Catholics that they could appeal to the courts if they were denied justice or persecuted."

During his election campaign Avila Camacho, the present President of Mexico, made an ardent profession of the Catholic faith, though, like practically all Latin-American men, he never attends church. Though a close friend of Cardenas for fully twenty years, Avila Camacho is not even a right-wing socialist. He can best be described as a liberal but weak-willed democrat. He has allowed Clerical pressure and the political influence of his wealthy and reactionary brother to force him more and more to the Right.

CLERICAL COUNTER-REVOLUTION

The latest plot to overthrow liberal democracy throughout the world was hatched in the Vatican by Pope Pius XI and his Jesuit advisers. In Italy and Austria, in Spain and Portugal, in the United States and elsewhere, the forces of Clerical Fascism follow the same militant pattern in their fight for 'Christ the King.' To cloak their real purpose they attack democracy under the name of 'Communism.' Anything at all that is opposed to Catholic reactionary teaching, from Child Labor laws to defense of civil liberties, they call 'Communism' and proceed to attack it. It uses distortion and propaganda to paint everything liberal a burning 'red.'

The intellectual spearhead of Clerical Fascism is always a group of influential laymen acting under direction of the hierarchy. They can make commit-

ments that church authorities can disavow in case of emergency. Besides they can penetrate where the clergy cannot. They make a point of contacting reactionary millionaires outside the Catholic church and persuading them of the value of Clerical Fascism to preserve 'law and order.' These wealthy recruits become in time the brains and money behind a more conspicuous mass movement. In this country hundreds of Catholic men, like Kennedy and Cudahy, Raskob and Walsh, concentrate on getting 'big money' behind the drive. This *Catholic Action* group has no formal organization here as they have elsewhere, but their relationship as Fourth Degree Knights of Columbus amounts to the same thing.

In Mexico the "Catholic Action" group is organized under a patriotic name. It is called *Acción Nacional*. Kirk (p. 130) says of this "National Action" party:

"For it is the European-minded clergy, linked as they have always been with the aristocrats and some parts of the Army, that have created the dangerous upper-class *Acción Nacional* and the thrice dangerous *Sinarquists* for the conquest of Mexico . . ."

The leader of the *Acción Nacional* party is Gomez Morin. At its first national convention in Mexico City on February 1, 1941, he hissed from the platform both the United States and the Mexican Revolution. On the following September 28 the N. Y. *Times* made known that the purpose of this organization was to bring Mexico into close cooperation with Franco and the Axis.

Acción Nacional publishes a weekly bulletin that has over 30,000 circulation. Typical of the millions of pamphlets that it also prints is one called "Hispanism vs Pan-Americanism." The following denunciation of the people of the

United States is taken from it:

"Their Protestantism, their Freemasonry, their type of representative democracy . . . their concept of matrimony and of family, are for us so many poisons which maintain us in a perpetual pathological state. They have been the cause, conscious or unconscious, of our internal upheavals, of our perpetual revolts, for a century and a quarter, almost without exception."

SINARQUISM

The real dynamite of Clerical Fascism in the United States is Coughlinism. In Mexico it is *Sinarquism*, which is a mass movement among the rural Indians who number one half of the total population. The avowed objective of this militarized mass of ignorant and superstitious Indians is, in the words of their Clerical leaders, "to restore the social order in Mexico destroyed by Liberalism, pseudo-Democracy and Anarchy." It derives its name from two Greek words which mean "with order" indicating that it is the opposite of liberal democracy which it considers "without order," that is, a form of anarchy. Its official organ, *El Sinarquista*, in its issue of May 23, 1942, declared: "Sinarquism struggles for the restoration of the Christian social order. Liberal democracy . . . is contrary to this order."

The rise of Sinarquism is described by Kirk as follows:

"In the wake of the Spanish *Falange* propaganda, there arose a peasant league formed around the old *Cristeros*, peons from the big plantations. These peasants called themselves Sinarquists and organized with a blend of Nazi and Franco slogans. Everywhere feeling grew more tense, more nervous—all the old influences, the attitudes of the Diaz era, seemed to be coming back in a wave."

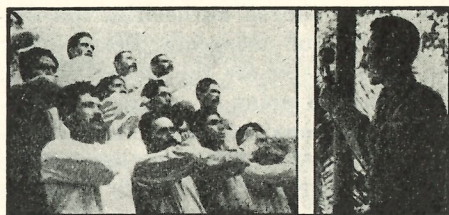
Sinarquism, like all Fascist organizations, is anti-Labor and anti-Semitic. It denounced Pan-Americanism, rioted

against the Mexican draft law and caused price inflation to demoralize the Mexican war effort. It made no secret of its pro-Axis and anti-American feelings. Governor Barba Gonzalez of Mexico in a speech at Guadalajara on February 24, 1942, said the Sinarquist propaganda "is being spread that Mexico is now losing a magnificent opportunity to ally herself with the Axis and recover part of her territory lost in the War of 1847"—i.e., Texas, New Mexico, Arizona and California.

Senator Ayala of Mexico, internationally known for his middle-of-the-road policy, once denounced Sinarquism as a "fifth column" in an open letter to President Avila Camacho. Previous to that he made a precise analysis of the make-up of the movement, when he called it "a Franciscan program with Jesuit tactics." Back of a harmless front it is a seething counter-Revolution that plans to sweep into office by constitutional means as Hitler did in Germany. If this fails, it will revolt as Franco did in Spain.

Sinarquism was founded in May, 1937, by five Jesuit-trained Catholic laymen. One of these, José Antonio Urquiza, was killed in the course of the following year. He has become the 'martyr' of the movement, like Horst Wessel in the Nazi party in Germany, or Primo de Rivera in Franco's *Falange*. Its present leader is Manuel Torres Bueno.

Nazi propagandist Helmuth Schrieter and other Hitler agents helped Sinarquism organize its forces. The *Falange* helped plan and finance it. Its plan, which it faithfully carries out, was to recruit, train and indoctrinate volunteer organizers. In large cities Catholic Action committees and study clubs sprang up. After long and intensive schooling in Clerical Fascism, young zealots were sent out singly to one village after another where with the help



GROUP OF MEXICAN CATHOLIC-FASCIST SINARQUISTS SALUTE THEIR FORMER FUEHRER ABASCAL — "EL SALVADOR," "THE SAVIOUR," THEY CALLED HIM.

of the local priest they propagandized and trained five of the most intelligent natives who, in turn, undertook the arousing and enlistment of the entire village. Each new member was charged with the 'sacred duty' of getting five new members.

The Sinarquist movement swept Mexico like wildfire. The reason is not hard to find. It played upon the primitive pre-historic naturecult of the Indian which Catholicism later took over. It appealed to his deep-rooted, superstitious desire to face death, even to sacrifice himself as an act of worship. The keynotes of both the frenzied crusades started by the church in Mexico in recent years, the *Cristeros* movement in 1926 and Sinarquism of today, are sacrifice and death. Kirk (pp. 130, 315) says:

"The instrument that the Sinarquists use for their hidden conquest is religious fanaticism, the most perverted and powerful weapon ever devised . . ."

"These fanatic Indian peasants have been marching over the hills and valleys of Mexico shouting, 'Faith and country! Long live Christ the King!' . . . They are fed the same brand of inflammatory propaganda that all Fascist movements have fattened upon—country, martyrdom, persecution and injustice. They are organized, as Nazis, Fascists and Falangists were, with salutes, insignia, a flag, 'chiefs,' and military

discipline. All Sinarquists are called 'soldiers.' They have parallel and, it is believed, affiliated organizations operating under Pierre Laval, General Franco, Benito Mussolini. . . ."

CLERICAL SMOKE-SCREEN

Catholic propaganda, especially in this country, has painted Sinarquism as a spontaneous movement that is anti-Fascist, non-military, non-political and non-Clerical. The skeleton of ugly truth behind such 'false front' propaganda was revealed by a distinguished Mexican liberal, Antonio I. Villareal, in the autumn of 1941:

"The clergy is acting as a political power once more. This new attack is more dangerous than all that preceded it . . . Every parish is converted into a Sinarquist Club. The counter-Revolution will not be satisfied with concessions—it wishes all for itself, its ancient privileges, its old possessions . . ."

Kirk (p. 126) confirms this from her own observations and experiences: "For it has been publicly and officially stated many times that a large portion of the Mexican clergy is anti-democratic and pro-totalitarian and that some members of it have even acted as Axis agents to aid Hitler and Franco in their 'spiritual reconquest of Latin America.'"

In spite of many such disclosures, Clerical reaction brazenly continues its false front in its struggle against democracy. A post-Pearl Harbor manifesto of Sinarquism, made for United States' consumption, breathes love and kisses for democracy and Uncle Sam. This is part of a campaign inspired by the American hierarchy to gloss over the crude untruths of Sinarquism's earlier days. It is applying to Mexico the successful technique that has convinced Americans that Coughlin is not a spokesman for the Catholic church.

But the most effective smoke-screen in Mexico proper is Archbishop Luis Martinez of Mexico City. Personally, he appears to believe that Mexican Catholics should cooperate with their Government and that Sinarquism should rid itself of Axis connections and anti-democratic propaganda. In other words, he is as liberal as a Roman prelate who must accept the Syllabus of Pius IX is allowed to be. In any event, he has ingratiated himself with the President, made a few public pro-Government statements and undertook in his own diocese to remove from Sinarquist leadership a few of his most fanatical pro-Axis priests. All this, plus his naïve sincerity, makes him an invaluable aid to the Jesuits. Without his 'democratic front' Sinarquism would have been nipped in the bud.

The joker in Archbishop Martinez' sensational zeal for democracy is that, even though he has the title of Primate of Mexico, he has no jurisdiction over the reactionary bishops who rule all Mexico except Mexico City and its immediate vicinity. All these bishops follow the Clerical leadership of Archbishop Valverde y Tellez. Sinarquism is not interested in Mexico City, which is the capital and too close to the government for comfort. It is not even interested in cities in general, for it is a rural movement which can practise its outlawry best when out of the Federal government's sight. It is strong in country districts where it pays to be violent, and meek in Mexico City which is under the government's thumb and is a union stronghold, besides.

Sinarquism has grown strong in Mexico only because President Camacho has been taken in by Archbishop Martinez' naïve promises to get control of the movement "in the near future." By now Sinarquism is so powerful and self-sufficient that it can afford to defy

the President and laugh at his embarrassment. It may be taken for granted that Archbishop Martinez is shedding no tears over the reborn political power of the Catholic church in Mexico brought about by Sinarquist fanatics. At the same time he can afford to regret publicly, with his tongue in his cheek, that his 'predictions' turned out to be false.

The real give-away in the Martinez 'false front' is that he was appointed archbishop of Mexico City by the most Fascist pope of the present century, Pius XI. It takes genuine credulity to imagine that Pius XI, who entered into alliance with Mussolini, Hitler and Franco, would have endangered the work of the *Falange* in Mexico, the pacesetter of Latin America, by putting in office anyone who would have hindered its progress. When he appointed Martinez in 1937, this move was synchronized with the founding of the *Falange* in Mexico and the establishment of Sinarquism, for they both started that same year. The need of the moment during the years immediately to follow was a smoke-screen to cover these underground activities. Martinez served the purpose to perfection. He appeased and distracted the government with promises of cooperation, while the Jesuits launched their counter-Revolution without let or hindrance. The tremendous power of Sinarquism today that threatens to destroy 30 years of liberal progress in Mexico is a monument to the wily Pius XI and to the value of a 'false front.'

POWER OF SINARQUISM

A new labor union has been established in Mexico by the Sinarquists called the "Sinarquist Farm-workers" (*Labradores Sinarquistas*). According to the New York *Herald Tribune* of last May 25, the Sinarquists have 2,000,000 members. When politically computed,

this means that the Sinarquist Party represents 8,000,000 people, almost half of Mexico's population. Even the most conservative figures, such as those of Kirk, admit that Sinarquism has 700,000 active male members and represents 3,500,000 people. The official Catholic weekly of Los Angeles, *The Tidings*, in its issue of July 2, 1943, admitted: "In six years' time there are almost one million members enrolled as Sinarquists. They have captured control of 25 per cent of the labor unions."

Aside from the support of the entire Catholic press and such reactionary dailies as *Novedades*, Sinarquism has a monthly magazine *Orden* and a weekly *El Sinarquista*, both with large circulations. In addition, millions of inflammatory leaflets and pamphlets are published regularly.

Agitation of the populace is one of the most effective means used by Clerical Fascism in Mexico to intimidate the Government. Part of this agitation and an assured means of rousing the Indians to a frenzy is the deliberate burning of Catholic churches. These same tactics were also used effectively in Spain to discredit the Republican government and pave the way for revolution. Kirk (p. 133) says:

"The burning of churches has always been used in Mexico to inflame religious fanaticism. Following these atrocities other churches throughout the Mexican Republic were burned. In the midst of this dangerous agitation General [President] Camacho began to appease the Catholics . . ."

The liberal newspaper of Michoacán, in Mexico, in its issue of July 31, 1941, reported as follows:

"There is now a new army in Mexico, the Sinarquist Army, founded with obvious objectives of insurrection . . . This army, which is moved from place to place to provoke trouble, defies the authorities and the people."

Efrain Pardo, a Sinarquist, boasted: "Our Sinarquist leaders become the actual rulers in the community, supplanting in authority the local officials. Our leaders act as judges, hold courts . . . Our leader in Michoacán is a 'second Governor.'"

The agitation of the Sinarquists is usually the prelude to murder. The N. Y. *Post* of December 2, 1941, related the murder of public school teachers by Sinarquists. The N. Y. *Herald Tribune* of May 25, 1943, tells of "fathers and mothers being murdered in the streets for sending their children to the state schools instead of the parochial schools of the Roman Catholic Church. A band fired a forest outside the town of Zinapécuaro. Sinarquists have conducted riotous demonstrations against conscription . . . Neither the Mexican government nor the American Embassy is anxious to publicize the organization."

An *Overseas News Service* dispatch of January 15, 1943, relates one of countless Sinarquist attacks:

"The armed band which attacked the village of Rio Grande charged the local garrison with shouts of 'Down with the government! Long live the Sinarquists!' Thirty-two persons were reported killed before the band was dispersed. Similar slogans were said to have been shouted by the band

⁵ Betty Kirk, *op. cit.*, p. 319.

which ambushed Federal troops outside the village of Zacuaplan, in the State of Morelos, where fighting lasted eight hours."

SINARQUISM IN THE UNITED STATES

Subversive activities of the Sinarquists are not confined to Mexico. Their counter-Revolution is opposed to democracy everywhere. Sinarquism is only a Mexican name for the Clerical Fascism that cloaks its international purpose in each country under a disguise of super-patriotism.

Sinarquism's purpose in the United States is to do among Spanish Catholics what Father Coughlin is doing among Irish Catholics. *Social Justice* of September 29, 1941, identified the purpose and policy of Sinarquism with the 16-point program of Coughlinism.

Aside from Spanish, Latin-American, Filipino and Puerto Rican Catholics in the United States there are 3,500,000 Mexican Catholics. Among these groups, even in New York City, the poison of Sinarquism is being spread. It works in conjunction with the Spanish *Falange*. It has its strongholds in California and the Southwest.

The N. Y. *Post* of August 15, 1942, under the by-line of Joseph H. Baird, reported as follows:



SINARQUISTS IN LOS ANGELES: Police described the above juvenile delinquents as inspired by a Mexican Sinarquist group. Early in December, 1941, twenty-eight boys and ten of their girls friends were arrested in connection with the murder of a Mexican boy in Los Angeles.

"Authoritative sources declare that the *Falange* already has more than 100,000 followers in this country with groups in New York, Chicago, some Ohio cities and the Southwest . . . *Meanwhile, the Falangists, often aided by Fascist sympathizers among the clergy, pass along Nazi inspectors . . .*"

The Nation of June 12, 1943, recalled that Sinarquism lifted the requirement of Mexican citizenship, shortly after its foundation, so that it could infiltrate into the United States. It mentioned several California and Texas cities with Sinarquist organizations, adding that there are others in New Mexico, Arizona, Colorado and Indiana.

Kirk (p. 318) makes the following interesting revelation:

"An outbreak of crime involving Mexican youths in Los Angeles was laid directly at the feet of the Sinarquists on August 12, 1942, when Guy Nunn, representing the War Manpower Commission, told the Associated Press that the Sinarquists in California were opposing participation in the war effort in every way. He described them as a 'Mexican Fascist organization, including the Spanish *Falange* and Nazis' . . ."

The strongly anti-Communist weekly *The New Leader* said on December 26, 1942:

"Latin American colonies in the large northern cities are not forgotten. New York has its secret meetings along the waterfront and in Harlem at which agents of the *Falange* as well as Sinarquist organizers are present. These groups, throughout the country, were told before Pearl

Harbor that 'in America the Sinarquist movement is destined to bring about re-Christianization. The hour of counter-Revolution has sounded in the world. The present war will mark the end of the liberal regime.' The rallying cry, 'Our Leader is chosen by God!' has been carried into Central America with success. In Nicaragua, the editor of an influential Managuan daily has been converted to Sinarquism's doctrine and uses his newspaper to publish fervent propaganda. Guatemala too has been infected . . ."

Since Sinarquism is part of a world-wide counter-Revolution to restore the political power of the Vatican, it naturally receives full backing from the hierarchy of the United States. The Catholic press of this country has printed hundreds of articles to glorify it as the salvation of Mexico. *Our Sunday Visitor*, a Catholic weekly of several million circulation, ran during the first few months of 1943 a series of fourteen articles in defense of it. *The New World*, official organ of the archdiocese of Chicago, in its issue of April 2, 1943, announced a Sinarquist lecture tour with a four-column headline, "Four Sinarquists to Tour Archdiocese."

The success of Sinarquism proves once again that the 'Black International' can rise from apparent defeat and ride the forces of ignorance and fanaticism to new and unbelievable victories. Appeasement has brought the Mexican Revolution almost to the point of surrender. Only a triumph of world democracy, after the present war, can save it from disaster.



LIST OF PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

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HOW THE POPES TREATED THE JEWS.....	15¢
CLERICAL FASCISM IN THE UNITED STATES.....	15¢
CLERICAL FASCISM IN ITALY.....	15¢
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CLERICAL FASCISM IN MEXICO.....	15¢
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THE CATHOLIC CHURCH IN HITLER'S MEIN KAMPF	15¢
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